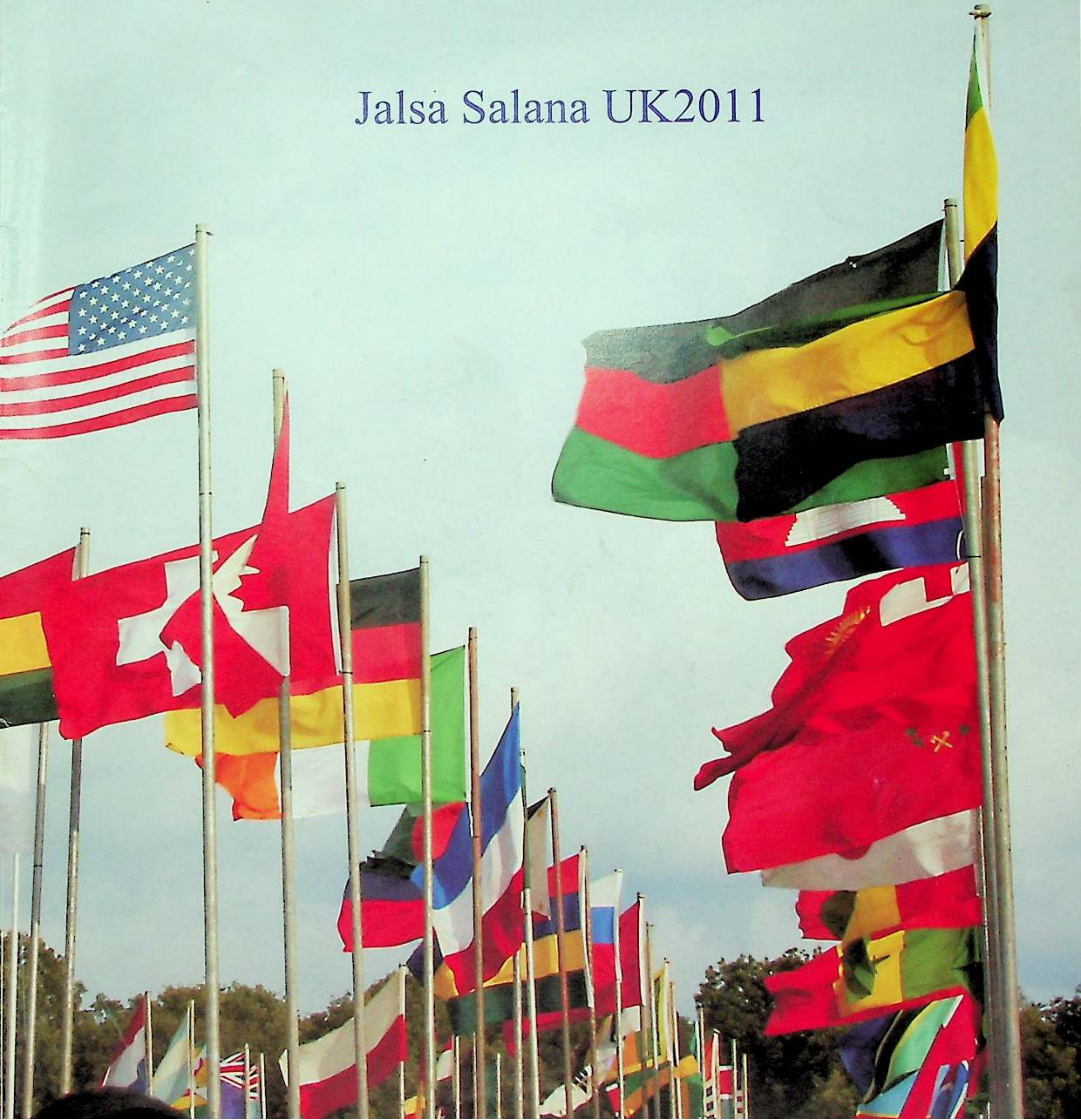
Magazine of Majlis Ansarullah UK

ANSARUDDIN

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ANSARUDDIN

بســــمِ اللهِ الرَّحمٰنِ الرَّحِيم

In the name of Allah, the Gracious, the Merciful

Magazine of Majlis Ansarullah UK

Contents

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Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah

Have you and your dependent family members participated in the blessed Tehrekat of Waqfe-Jadeed and Tehrike-Jadeed

EDITORIAL

In August 2011, riots which suddenly erupted in England left every section of society worried and perplexed. England, on the whole, as compared to many other countries is a peaceful nation and usually riots do not erupt on a regular or large scale basis. These riots and the resulting losses are not only a sad event but anxiety-provoking as well. Luckily, due to the joint effort of police and administration, the riots were controlled and it did not spread like a jungle fire. Even then, in a short span of three days, a colossal loss of property and a valuable loss of human life could not be prevented. Every section of society has responded appropriately to consider and understand the factors leading to such sorrowful events.
A debate continues among politicians, police, administration and social leaders to ascertain all the factors responsible for such events which caused such a huge disruption of law and order. It is well understood that behind such large-scale disruptions, the causes are multi-factorial and usually a single factor is not responsible. Analysis of such events at times leads to a fair, justifiable and rational discussion but at other times precisely to the opposite of that. A responsible attitude would be to understand and clearly outline the factors with a view to finding the corrective measures so that such outbreaks may be prevented in future. No doubt that such discussion should be encouraged but at times these prove to be less productive.

During the debate a large number of issues had been highlighted by the media, but moral deprivation and breakdown of the family unit are more appealing and justifiable factors. According to a conservative estimate, more than 100,000 families are victims of such breakdown. Sorrowfully, no one has suggested how to prevent this tragedy within families and how to treat the ailing society with a view to raise their moral values. Over the last 50 years, free and uninhibited sexual relationships, and single-parent families have been encouraged in society, where fathers have nothing to contribute to promote the moral values of their families. Religious, political and social leaders all seem to be responsible for this to a variable extent. Children brought up in such broken and deprived families face a number of social problems leading to psychological difficulties. It seems obvious that uninhibited sexual and moral freedom not only destroys families but also enflames and destroys the entire fabric of society leading to severe moral deprivation. They develop decadent tendencies which lead them to rob and steal and seek pleasure by hurting and inflicting torture on fellow human beings.
The most important cause of disruption of the family unit and degradation of moral and social values is the growing tendency towards atheism and loss of interest in religion. As long as Christianity remained the predominant religion of the West, it had a strong influence on the moral and social behaviour of the people and their concept of piety was quite different from today. Due to the decline of Christianity and scientific and material advances, a new civilization is evolving. It is not only the West facing this moral and social degeneration; it is also manifested in other parts of the world and, unfortunately in Muslim countries as well. Selfishness, greed, duplicity, and corruption are on the increase and want of mutual respect and sympathy towards fellow human beings is on the decline.

A number of other factors have also been presented including social injustice, economical poverty, and racial discrimination which all point towards an ailing society. Anyone who sincerely ponders over these factors seriously would realise the etiology of this ailment lies in growing atheism and people drifting away from their Creator. This is not only manifested at the family level but at a national and international level as well. The political behaviour of the powerful nations towards others and discrimination in their dealings is a clear manifestation of

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Dars-ul Qur'an

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَ عَلَيْهَا مَا اكْتَسَبَتْ ۚ رَبَّنَا لَا تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ وَاعْفُ عَنَّا
وَاغْفِرْ لَنَا وَارْحَمْنَا اَنْتَ مَوْلٰنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۚ (سورہ البقرہ آیت 287)

Allah burdens not any soul beyond its capacity. It shall have the reward it earns, and it shall get the punishment it incurs. Our Lord, do not punish us, if we forget or fall into error; and our Lord lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our sins, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people. (Sura Al-Baqara 2:287)

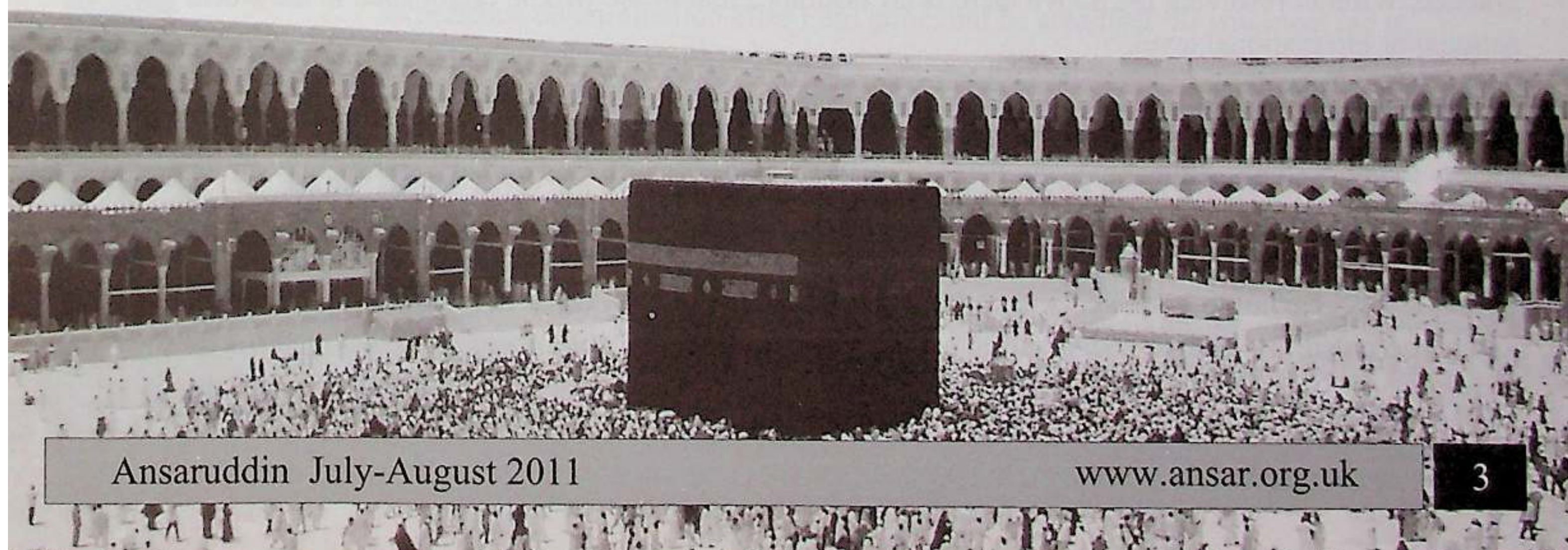
Commentary:

The clause, Allah burdens not any soul beyond its capacity, is a powerful refutation of the doctrine of Atonement. It embodies two important principles: (1) That the commandments of God are always given with due regard for human capacities and weaknesses. (2) That purification in this world does not necessarily signify complete freedom for all kinds of failings and shortcomings. All that man is expected to do is sincerely to strive after good and avoid sin to the best of his power, and the rest will be forgiven him by the Merciful God. So no Atonement is needed.

The word Kasab (earns) has been used here with regard to the doing of good deeds and Iktasab (incurs) for the doing of evil deeds. They are from the same root but the latter denotes greater exertion. Thus the words hint that a man will be rewarded for good deeds even if they are done casually and without concentrated effort, while he will be punished for his evil deeds only if they are committed deliberately and with concentrated effort.

In ordinary circumstances, Nisayan (forgetfulness) and Khata (error) are not punishable, for they lack intention and motive which are necessary for punishment. But here the words denote a forgetfulness and an error which might have been avoided if due care had been exercised.

The word "responsibility" gives a number of meanings all of which are applicable here. Hence, the verse may also be translated as: (a) Impose not on us a sin, i.e. enable us to avoid sin and prevent us from the doing of deeds which might make us stumble; (b) do not punish us if we commit some sin or break some covenant; (c) taking the expression, La Tahmal Alaina, to mean, as it literally does, do not make it ride over us or do not mount it on us, the clause may also be rendered as, do not make a responsibility or covenant mount on us as Thou didst mount it on those before us. The simile is beautiful. Divine covenants are meant to help the people in their onward march; but sometimes, through abuse or breech, they become a burden, instead of a help, thus turning into a rider in place of a riding beast. Muslims are taught to pray against such an eventuality.



The words, lay not on us a responsibility as Thou didst lay upon those before us, do not mean that Muslims have been taught to wish for lighter burdens. The facts of history belie that inference. The words only mean that God may help Muslims to fulfil their responsibilities and to avoid sins as well as the consequences thereof. The previous peoples were entrusted with some responsibilities and given certain commandments which were all for their own good, but many of them failed to fulfil them and also rejected Islam to which they had been invited and thus turned a blissful guidance into a veritable means of incurring God's displeasure. Thus it was that they were virtually laid under an isr or a burdensome responsibility. Muslims, being the bearers of the final and universal Shari'at, have been exhorted to set a better example and pray to God for success in their great task and in the fulfilment of their heavy responsibilities. The laying of burden or burdensome responsibility has been attributed to God just as in the Quranic idiom Zalala (misguidance) is sometimes attributed to Him for which see 2:7.

The clause, lay not on us a responsibility as thou didst lay on those before us, may also refer to Christians particularly who by declaring the Law to be a curse, converted a divine mercy into an isr i.e. a burden and a punishment. Muslims are thus taught to pray that for them the Shari'at may always remain a mercy. In this case the verse comes as a fitting preamble to the succeeding Sura of which Christianity forms the special theme.

The clause, *and efface our sins and grant us forgiveness and have mercy on us*, comprises three important invocations placed in perfect order. They not only correspond to the preceding three prayers but also constitute a perfect manifestation of a perfect treatment the part of a perfect Master. *Fafo Anna,* means that God efface our sins and leave out no trace of them to be seen by men. *Aghfirlana*, means that He may not only efface our sins but also grant us forgiveness that He Himself may treat them as non-existent. And *Arhamna,* means that God may not only efface our sins and forgive us but also show positive mercy to us.

The concluding clause, help us thou against the disbelieving people, provides a fitting ending to the Sura. The Muslims are out for a great struggle. The entire world of Kufar(disbelief) is arrayed against them and the field of work, as hinted in Abraham's prayer (2:130), is wide and far-stretched, extending over (1) heavenly signs. (2) laws and covenants, (3) wisdom and philosophy, (4) morals and spirituality, and (5) general progress. This was a stupendous task and until God came to their help, there was little hope for that tiny Muslim community that was just emerging into existence. But God did come to their help.

Editorial Continued from Page 2

their injustice. Perpetual war in the name of perpetual peace reflects their discrepancy in their claim and practice. Without resolving the above there is no assurance that peace will be established in the world - at national or international level.

Growing atheism and disrespect for religion is responsible for many (if not all) of the present problems of society today. Religions may have any names but all are traced to one God and all religions lay emphasis on creating a bond with God. The stronger the bond with God, the higher moral values man can achieve; no society can be given assurance of lasting peace unless it realises this basic fact. Without higher moral values, mutual respect cannot be achieved and without that the world will not enjoy everlasting peace. Irrespective of colour and creed, we need to endeavour to call everyone to God as without Him peace cannot be achieved.

Dars-ul-Hadith

ON STEADFASTNESS AND RIGHTEOUSNESS

Ata ibn Abi Rabah relates that ibn Abbas said to him: Shall I show you a woman from among the dwellers of Paradise? He said: Certainly, Ibn Abbas then pointed to an ebony coloured woman and said: This woman came to the Holy Prophet (saw) and said: "Messenger of Allah, I suffer from epilepsy and when I have a fit my body is exposed. Please pray to Allah for me". He said: "If you choose to be steadfast under this affliction, you will gain Paradise, but if you so wish I shall pray that Allah may heal you". She said: "I shall be steadfast, but please pray that my body may not be exposed". He prayed accordingly. (Bokhari and Muslim).

Khubaib ibn Arat relates: We complained to the Holy Prophet (saw) of the increasing persecution inflicted upon us by the disbelievers of Mecca. He was reclining in the shade of the Ka'aba, having made a pillow of his cloak. We submitted: "Why do you not supplicate for help for us? Why do you not pray for us?" He made answer: "From among those who have gone before you a man would be caught and held in a pit dug for him in the earth and he would then be sawn in two with a saw placed over his head, or his flesh would be combed away from his bones with iron combs but none of this would wean him away from his faith. Allah will surely bring this matter to its consummation till a rider will proceed from Sana'a to Hadhramaut fearing nothing save Allah and the hazard of the wolf concerning his sheep. But you are in too much of a hurry" (Bokhari).

Anas relates that the Holy Prophet (saw) said: "When Allah decrees good for a servant of His, He afflicts him quickly in this world, and if He decrees evil from him He does not hasten to call him to account for his sins in this world but takes him to task on the Day of Judgment". He also said: "High reward is for high endeavour; and when Allah, the Exalted, loves a people, he puts them to trial. Then for him who accepts the affliction cheerfully is His pleasure, and for him who evades or shirks it is His wrath" (Tirmidhi).

Abu Hurairah relates that the Holy Prophet (saw) said: "A believer male or female continues to be tried in respect of self, children, and property till he or she faces Allah, the Exalted, in a state in which all his or her sins have been wiped out" (Tirmidhi).

Ibn Mas'ud relates that the Holy Prophet (saw) said: "After I am gone you will experience discrimination and will observe things that you will disapprove". Someone asked: "Messenger of Allah, what do you command us we should do in such case?" He said: "Discharge your obligations and supplicate Allah for your rights" (Bokhari and Muslim).

Usyad ibn Huzair relates that a person among the Helpers said to the Holy Prophet (saw): "Will you not appoint me to public office as you have appointed to so and so?" He replied: "You will experience discrimination after I am gone, but be steadfast till you meet me in Paradise" (Bokhari and Muslim).

Abdullah ibn Abi Aufa relates that the Holy Prophet (saw) was on a campaign and while waiting for the sun to decline he stood up and addressed his companions: "Do not desire fighting and keep supplicating Allah for security. But when you are confronted with the enemy be steadfast and remember that Paradise is under the shade of the swords". Then he supplicated: "Allah, Revealer of the Book, Driver of Clouds, Vanquisher of Hosts, vanquish them and help us overcome them" (Bokhari and Muslim).



Writings of the Promised Messiah (as)

The Pillars of Islam

I have stressed it many times that you should not be satisfied merely with that you are Muslims and profess that there is no one worthy of worship beside Allah. Those who have studied the Holy Quran know well that God Almighty is not pleased merely with words. The Holy Quran sets out the annals of the Jews that they were in the beginning bestowed great bounties by God Almighty, but when the time came that they were satisfied with only verbal professions and their hearts became full of deceit and dishonesty and evil thoughts, God Almighty imposed diverse types of torments upon them, so much so that some of them were designated apes and swine; and this happened despite the fact that they had the Torah and the Psalms and they professed to believe in them and acknowledged all Prophets. But God was not pleased with them because all their professions were mere words and they had nothing in their hearts.

Reflect on the meaning of the credo, *La ilaha ilia Allah*. By affirming this by his tongue and confirming it with his heart a person proclaims that he has no god beside Allah. *Ilah* is an Arabic word and connotes the One worshipped Who is the Beloved and the True God. This credo which the Muslims have been taught is the epitome of the Holy Quran. It is difficult for everyone to commit long books to memory. God Almighty is All-Wise and has announced a brief credo. Its meaning is that till God is preferred to everything, till He is acknowledged as the only One to be worshipped and till He becomes the True Goal, man cannot achieve salvation. It is mentioned in the Hadees that he who declares; *There is no one worthy of worship beside Allah;* will enter paradise. People have misunderstood this hadees. They imagine that it is enough to repeat the credo verbally for a person to enter paradise. God Almighty is not concerned with words. He is concerned with hearts. This means that those who impress the true concept of the credo upon their hearts, so that the greatness of God Almighty is fully impressed on their minds, will go to heaven. When a person truly believes in the credo, no one beside God can remain the object of his affection or worthy of his worship or his desired one. The status of abdaal and aqatab and ghaus means only that the credo should be believed sincerely by the heart.

This credo excludes all deities beside Allah. It is, therefore, necessary to push out of one's heart all personal and universal gods so that the heart is purified for Allah alone. Some idols are manifest but some are subtle. For instance, to rely on material means beside Allah is also an idol, but a subtle one... Those subtle idols that people carry about under their arms are difficult to throw out. Great philosophers and wise people cannot get rid of them. They are very fine insects which cannot be perceived except through the microscope of the great Grace of God. They inflict great harm on a person. Those idols are personal emotions which carry men a far distance in repudiation of the rights of their fellow beings and of God Almighty. Many who are called learned and erudite and maulvis and who study the ahadees cannot recognize these idols inside them, and worship them. To avoid these idols is possible only for a

very brave man. Those who follow these idols cultivate rancour in their hearts, deny the rights of others, and imagine that they have captured a quarry. They rely entirely upon material means. Till these tendencies are removed altogether, the Unity of God cannot be established (Speech at the Annual Conference, 1906, pp. 1-5).

After comprehending the meaning of the credo, pay full attention to the Prayer services, the observation of which has been repeatedly emphasized in the Holy Quran; but along with this it is said: *Woe unto those who pray but arc unmindful of their prayers* (107:5-6); that is to say those who are unaware of the reality of Salat. It should be well understood that Prayer is an entreaty which a worshipper makes to God at the time of his separation from Him in torment and with a melting heart that he may be granted a meeting with God, inasmuch as no one can be purified unless God purifies him and no one can meet with God until God brings about a meeting. Man is held in a diversity of chains and collars. He desires to get rid of them but they persist. Despite man's intense desire that he may be purified his ego stumbles. It is for God to purify a person from sin. There is no power that can purify you by force. God has prescribed Prayer for the generation of pure sentiments. The Salat is a prayer which is submitted to God in travail and burning with a heart aflame, so that vicious thoughts and evil designs may be got rid of and a holy love and a pure relationship may be established and one may be enabled to keep God's commandments. The word Salat indicates that true Prayer is not offered only with the tongue but must be accompanied by burning and sizzling and being consumed by fire. God Almighty does not accept Prayer until the worshipper at the time of prayer arrives on the edge of death.

Salat is a sure way of taking one nearer to God Salat is Prayer at a very high level, but people do not appreciate it duly. In this age many Muslims are devoted to frequent repetition of pious formulas, as, for instance, the Naushahis and Naqshbandis, etc. It is a pity that all these are innovations. These people are unaware of the reality of Salat and defame God's commandments. For a seeker none of these innovations is of any benefit compared with the Salat. The way of the Holy Prophet, peace be on him, was that at a time of difficulty he made his ablutions and stood up in Salat and made his supplications in the Salat. My experience is that nothing takes one so near to God as Salat. The various postures of the Salat demonstrate respect, humility and meekness. In Qiyaam (standing posture) the worshipper stands with his arms folded as a slave stands respectfully before his master and king. In Ruku (bowing) the worshipper bend down in humility. The climax of humility is reached in Sajda (prostration) which indicates extreme helplessness (Speech at the Annual Conference, 1906, pp. 6-8).

Observe Prayer services regularly. Some people content themselves with one Prayer service daily but they must remember that no one is exempt from them, not even Prophets. It is narrated in a hadees that a company of men who had just accepted Islam requested the Holy Prophet, peace be upon him, to be exempted from the Salat. He observed: *A religion that does not demand action is no religion at all* (Malfoozat, Vol. I, p. 254).

I tell you again that if you wish to establish a true relationship with God, hold fast to Salat in such a way that your body and your tongue and your spiritual designs and emotions should all become Salat (Malfoozat, Vol. I, p. 163).

What is Salat?

What is Salat? It is a supplication addressed to the Lord of Honour without which a person cannot be truly alive, nor can he procure any means of security and happiness. When God Almigh y bestows this grace upon a person it is only then that he obtains true comfort. From that moment he will begin to feel pleasure and delight in Salat. As he derives pleasure from delicious food he will begin to derive pleasure from his weeping and

crying in Salat. Before he experiences that condition in his Salat it is necessary that he should persist in Salat as he swallows bitter medicine so that he may be restored to health. In the same way it is necessary for him to persist in Salat and in making his supplications while he derives no pleasure from them. In such condition he should seek pleasure and delight in Salat with the supplication: Allah Thou knowest how blind and sightless I am, and at the moment I am like the dead. I know that in a little while I shall be called and shall present myself before Thee and no one will be able to stop me. But my heart is blind and unenlightened.

Do Thou cause to descend upon it such a flame of light that thereby it may be inspired with Thy love and devotion to Thee. Do Thou bestow upon me such grace that I shall not be raised up sightless and join the blind.

When he supplicates in this manner and persists in the supplication he will see that a time will arrive when something will descend upon him while he is engaged in such type of prayer which will melt his heart (Malfoozat, Vol IV, p. 321).

Those who are strict in the observance of their Prayers (23:10); this means those believers who are themselves watchful over their Prayers and do not need any reminder from anyone else. Their relationship with God has the quality that the remembrance of God becomes dear to them and becomes the source of their comfort and their very life, so that they are constantly watchful of it and every moment of theirs is devoted to it and they do not like to be parted from it at any time.

It is obvious that a person is extremely watchful every moment only of that the loss of which he deems would spell his ruin, like one who, while traversing a waterless wilderness in which there is no likelihood of his finding water or food for hundreds of miles, is most watchful of such provisions as he has with him, holding them as dear as his life because of his conviction that their loss would mean his death. Thus the true believers are watchful of their prayers like such a traveller. They do not neglect their prayers even at the risk of loss of wealth or honour or of incurring anyone's displeasure. Any apprehension of missing their prayer causes them great anguish and brings them near unto death. They cannot endure the thought of being neglectful of the remembrance of God for a single moment. They deem prayer and the remembrance of God their essential nourishment on which depends their very life. This condition is reached when God Almighty loves them and a bright flame of His personal love, which is the very soul of their being, descends upon their heart and bestows a new life upon them and thereby their

Salat, truly becomes for a worshipper a substitute for nourishment. Indeed he repeatedly seeks to sacrifice his soul in return for this nourishment and cannot survive without it, as fish cannot survive without water. He deems a single moment away from God as death itself. His soul is always in prostration at the threshold of God and he finds all his comfort in God. He is convinced that if he were parted from the remembrance of God for even a moment, he would die. As food generates a feeling of freshness in the body and strengthens the physical senses like seeing and hearing, in the same way at that stage the remembrance of God which is surcharged with love and devotion strengthens a believer's spiritual faculties, that is to say, his eye acquires the faculty of beholding visions clearly and in a subtle manner, and his ears hear the word of God Almighty and his tongue gives expression to that word in a clear, bright and delightful manner. He sees true dreams frequently which are fulfilled like the advent of the dawn, and on account of his pure and loving relationship with God he partakes of a great number of true dreams that convey good tidings to him. This is the stage at which a believer feels that the love of God serves him as nourishment. This new birth takes place after the spiritual framework becomes ready, and then the spirit which is aflame with the Personal love of God falls upon the heart of such a believer and suddenly a superior power lifts him above the stage of humanity. This is the stage

which is designated spiritually as a new creation. At this stage God Almighty causes a blazing flame of His Personal love, which is designated the spirit, to descend upon the heart of a believer and thereby removes all its darkness and pollutions and weaknesses. With the breathing of this spirit the beauty of the believer which hitherto was at a lower stage arrives at its climax and he acquires a spiritual glory, and the narrowness of a vicious life is totally removed and the believer feels that a new spirit has entered into him which was not there before. He acquires a wonderful sense of serenity and contentment through the spirit. His personal love surges up like a fountain and waters the plant of his servitude. The fire that hitherto had only possessed a certain degree of warmth blazes up at this stage and burning up all the straw and tinder of the human self brings it under the complete control of the Divine and comprehends all the limbs. Then, like a piece of iron which when it is heated in a fierce fire becomes red and looks like fire itself, such a believer manifests Divine signs and actions, as the red hot piece of iron manifests the effects and qualities of fire. This does not mean that such a believer becomes God. Only it is a characteristic of Divine love that it bestows its own colour upon that which is manifest, while the inner qualities of servitude and its weakness continue. At this stage God becomes the bread of the believer which sustains his life, and God becomes the water by drinking which the believer is delivered from death, and becomes the cool breeze that comforts the heart of the believer. At this stage it would not be inappropriate to say metaphorically that God enters into the believer and saturates his whole being and makes his heart His throne; then he beholds not through his own spirit but through the spirit of God and hears through it and speaks through it and walks through it and overcomes his enemies through it inasmuch as at this stage he arrives at the station of non-being and the spirit of God bestows upon him a new life through the manifestation of its personal love for him. Then he becomes the illustration of the verse: *Then We develop it into a new creation; so blessed be Allah, the Best of creators* (23 :15) (Zameema Braheen Ahmadiyyah, Part V, pp. 54-58).

Instructions of

Hazrat Khaliftul Masih V

Then there is the matter of financial sacrifices for faith. I have already drawn attention earlier on that; there is a section in the age of Ansarullah which has reached the peak of their professional accomplishments. Similarly, in their incomes, salaries and wages they have reached the maximum scales. Therefore, the rise that is there in your incomes should be reflected in the share of the faith by raising the standards of your financial sacrifices. One thing that I had said was that Ansarullah of the Second Line should make an effort to join the system of Wassiyat. If the Ansar of Second Line have paid attention to this and a majority of them, rather a hundred percent of them have joined, then, Ahmadolillah; and if there is still a shortfall, then effort should be made to cover it; and this effort should be made by Ansarullah. Even if the standard of practice which is expected of Ansarullah has not been reached, even then attention should be paid to Wassiyat . Some people give the excuse that their deeds are such that they fear to do Wassiyat. They should do Wassiyat even if their actions and deeds are not to mark. It is probable that by doing so, Allah the Exalted will blow into them the spirit of piety; rather, there are many such people who write to me that by doing Wassiyat their attention towards good deeds is rising automatically which is also becoming a cause for them to attain nearness of Allah the Exalted; more attentiveness towards prayers; attentiveness towards offering Salat in congregation; attentiveness towards financial sacrifices and the standard of sacrifices is rising. Those Ansar who are seventy or seventy five years old, the Wassiyat of some of them is accepted by the Centre and of some it is not accepted; but the Second Line Ansar should pay particular attention to doing Wassiyat.

Then there are other financial schemes to which attention is necessary. Look at your name as proclaiming to be the assistants and helpers of Allah the Exalted, and then look at your sacrifices, examine yourselves and then seek an edict from your heart whether you are really justifying your claim to be Ansarullah. When you will start thinking on these lines, then I hope Inshaallah the standards of pure changes and sacrifices in each one of you will continue to grow and that growth is the thing which collectively sustains the existence and progress of the Jamaat.

(Address to Ansarullah Ijtemah Nov.2009)

Continued from Page 15

they are distributed among one thousand Anbiya, they would suffice to prove their truthfulness. (Chashma-e-Ma'arifat, Ruham Khazain, vol. 23, p. 323)

The signs are so many that they suffice to prove the nubuwwat of more than a thousand Anbiya'; but it is strange indeed that according to those outside the pledge to Khilafat, they did not even prove his own nubuwwat.

(Nubuwwat and Khilafat Prophethood and its succerssorship.)

Promised Messiah (as) and his belief about Nubuwat.

Hazrat Maulan Jalaluddin Shams (ra)

Part 2 (Continuation of topic from last issue)

Given below are some references, illustrating the clarifications of references given in the last issue. In these references the Promised Messiah (as) clearly emerges as a claimant of nubuwwat and risalat.

1901

Since I have myself witnessed the clear fulfilment of about 150 prophecies, how can I deny the title of Nabi or Rasul about me? Since Allah the Most High has Himself bestowed these titles upon me, why should I forsake them or fear anyone except Him? I declare in the name of God Who has sent me and cursed are those who fabricate lies about Him that He has sent me as the Promised Messiah. (Eik Ghalati kd Izdlah, Ruhdni Khazain, vol. 18, p. 210)

1902

Similarly, Almighty Allah and His Holy Prophetsa have given to the Promised Messiahas the titles of Nabi and Rasul. (Nazul-ul-Masih, Ruhdni Khazd'in, vol. 18, p. 426)

1905

In his second advent, 'Isa (as), despite being an Ummati, will be addressed as a Nabi too. (Brdhin-e-Ahmadiyyah, Ruhdni Khazd'in, vol. 19, p. 182)

1906

a. Then what is the reason that on the one hand, the plague is devouring the country and on the other, the earthquakes are not leaving you alone. Look around, O heedless ones!
Perhaps a Nabi has been raised among you, whom you are treating as a liar.
(Tajalliyat-e-Ildhiyah, Ruham Khazd'in, vol. 20, p. 401)

b. In this ummah, thousands of saints appeared through the blessing of following the Holy Prophet (sa) ; and also one appeared who is both an Ummati and a Nabi. (Haqiqat-ul-Wahi, Ruhdni Khazain, vol. 22, p. 30)

c. The Promised Messiah (as) writes referring to the verse 17:16: .. .We never punish unless We have sent a Messenger. (Bani Isra'il, 17:16)
"This verse too, points to the appearance of a Rasul in the Latter Days. He is the same as the Promised Messiah."
(Tatimma Haqiqat-ul- Wahi, Ruhdni Khazain, vol. 22, p. 500)

d. Due to widespread sin and evil deeds, people had become worthy of chastisement in this world. In accordance with His eternal way, Almighty Allah postponed that chastisement, until He had sent a Nabi. When that Nabi had appeared, and this nation was invited through thousands of announcements and booklets, then the time came that they should be punished for their crimes. (Ibid., p. 486)

e. I declare in the name of God who controls my life that He has sent me and He has granted me the title Nabi. He has called me the Promised Messiah, and He has shown signs for my truthfulness which number about three hundred thousand. (Ibid., p. 503)

f. The Promised Messiah (as) writes in commenting upon the verse:
And among others from among them who have not yet joined them....
(Al- Jumu'ah, 62:4)
This means that there is one group of the Companions of the Holy Prophet (sa) which

had not yet appeared. Obviously, the Companions are those who appear during the lifetime of the Nabi and partake of his companionship in the state of being true believers, and benefit from his teaching and training. This proves that there will be a Nabi in the future generations, who would represent the reappearance of the Holy Prophet(sa) by way of reflection. Therefore, his Companions will be the Companions of the Holy Prophet(sa). They will render services in the way of Allah for their faith just like the Companions.

In any event, this verse is a prophecy about the appearance of a Nabi in the Latter Days. Otherwise, there was no reason for calling the people who were to be born after the Holy Prophet(sa) as the Companions of the Prophet. (Ibid.,, p.502)

g. Moreover, the Promised Messiah (as) writes: In short, I alone have been honoured with so great a share of Divine revelation and of knowledge of the unseen as has not been bestowed on any of the auliya ', abdal, and aqtab among the Muslims before me. For this reason I alone have been bestowed the title of Nabi and no one else has deserved it because it imports frequency of revelation and large disclosure of the unseen, a condition which is not fulfilled by any of them.(Ibid., p. 406-407)

1907

In explaining the verse "...and the trumpet will be blown..."(Surah Kahf 18:100, the Promised Messiah (as) writes:

a. The trumpet here means the Promised Messiah, because the Anbiya' of God are trumpets. (Chashma-e-Ma'arifat, Ruhani Khazain, vol. 23, p. 85)

b. For giving that verdict God will blow His voice into the Qarna [trumpet]. What is that Qarna? His Nabi. (Ibid., 334)

1908

When asked by a State Chief whether Mirza Sahib claims to be a Rasul, an Ahmadi recited a Persian couplet of the Promised Messiah(as):

"I am not a Rasul and I have brought no new Book." The Promised Messiah(as) told him:

You should have explained this couplet. I only deny being a Nabi who brings a new Book. Listen! You should never be fearful in stating matters which have been decreed in Heaven. To have any kind of fear is not the way of those who belong to the truthful Jama'at.

Then the Promised Messiah(as) cited the way of the Companions of the Holy Prophet(sa) that they were always forthright in expressing their belief, and continued:

I claim to be a Rasul and a Nabi. Actually this is a controversy on the terminology. Whoever receives converse from God which, far exceeds the others, and also makes prophecies in abundance, is called a Nabi. This definition truly applies to me; therefore, I am a Nabi. (Badr, March 5, 1908)

So, I am a Nabi in accordance with the commandment of God. If I deny that claim, I would commit a sin. Since God has named me Nabi, how can I deny it? (Letter written by the Promised Messiah (as), Akhbar-e-'Am, May 26, 1908)

V

GUIDANCE GIVEN BY THE PROMISED MESSIAH ON HOW TO PRESENT HIS CLAIM

After proving claims of nubuwwat and risalat from books and letters of the Promised Messiah(as), the question remains that in view of the references in the writings of the Promised Messiah(as) in which he has denied being a Nabi or Rasul according to the prevailing definitions of those terms, what should our response be when an inquirer asks us whether the Promised Messiah(as) was a Nabi and Rasul? Should we say that he was not a Nabi or should we say something else?

The Promised Messiah(as) has himself settled that matter. He gave this issue so much importance that he prepared a booklet for this purpose. It was called *Eik Ghalati ka Izalah,* meaning, *A Misunderstanding Removed*. As the name implies, the booklet was written to correct a misunderstanding. This is what happened as stated by the Promised Messiah(as) himself:
Some members of my Jama'at, who only have a very limited information about my claim and its supporting arguments, who have neither had an opportunity to study my books carefully, nor were they able to acquire all the necessary knowledge by staying in my company for a reasonably long period, sometimes respond to the criticism of the opponents in a manner contrary to the facts. The result is that despite belonging to the , truthful Jama'at, they are put to shame. (Eik Ghalati kd Izdlah, Ruhani Khazain, vol. 18, p. 206)
The Promised Messiah(as) continues:
Only a few days ago a friend was confronted with an objection from an opponent that he had pledged allegiance to the one who claims to be Nabi and Rasul. The objection was answered by a simple denial. As a matter of fact, such a response is not correct. The truth is that the sacred revelation from Allah the Most High which has descended upon me contains words like Rasul, Mursal, and Nabi- not once but hundreds of times. Then how can it be correct to answer that such words do not exist? (Ibid.}

This reference should be studied with great reverence. The being who was given the exalted titles of Hakam [the Judge] and 'Adil [the Just] by the Holy Prophet(sa) has said that a simple negation of his status of nubuwwat is not correct. How true are his words:
The result is that despite belonging to the truthful Jama'at, they are put to shame.

The history of the two Groups of the Ahmadi Muslims bears testimony that those among the followers of the Promised Messiah(as) who denied the Promised Messiah's(as) claim of nubuwwat and risalat were always put to shame. In every field they have been defeated by the Jama'at which presents the Promised Messiah(as) with utmost sincerity and faith, as an ummati, zilli Nabi, Rasul, and Mursal.

On May 17, 1908 the Promised Messiah(as) made a speech on the occasion of a reception. A news was printed in Akhbdr-e-'Am stating that the Promised Messiah(as) has denied his claim of nubuwwat in that reception. On the same day, the Promised Messiah(as) wrote a letter to the editor of the paper, refuting this news. The letter starts by saying:
To the Editor, Akhbdr-e-'Am,
In Akhbar-e-'Am dated May 23, 1908, column 1, line 2, a news has been printed about me that I have denied my claim of being a Nabi. In response I would like to make it clear that in my address I proclaimed, and do so again, that the charge preferred against me as if I claim to be a Nabi who is not bound by the Holy Qur'an, and that I have instituted a new kalimah and have appointed a new qiblah, and that I claim to have abrogated theShari'ah of Islam, and that I do not follow and obey the Holy Prophet, may peace be on him, is entirely false. I consider a claim of such nubuwwat as amounting to be kufr and I have set forth throughout, in all my books, that I do not claim any such nubuwwat, and that it is a calumny to attribute such a claim to me. The basis on which I call myself a Nabi is that I am honoured with the converse of God Almighty, that He speaks to me frequently, and responds to me, and discloses many hidden things to me, and informs me about future events, in a manner that He adopts only towards one who enjoys special nearness to Him, and that on account of the multiplicity of these matters he has designated me a Nabi. Thus, I am a Nabi in accordance with divine commandment and it would be a sin on my part to deny it, and I shall continue to be firmly established on it till I pass away from the world. I am not a Nabi in the sense of separating myself from Islam, or abrogating any commandment of Islam. I bear the yoke of the

Holy Qur'an and no one dare abrogate a single word or vowel point of the Holy Qur'an. I affirm, not out of a desire for self-praise, but on the basis of God's Grace and His Promise, that if the whole world were on one side and I were alone on the other side and a matter were put forward as a criterion for determining the truth of a servant of God, I would be granted supremacy by God in such a contest. God would be with me in every aspect of the contest and would grant me victory in every field. It is on this basis that God has designated me Nabi...In short I am called a Nabi because in Arabic and Hebrew Nabi means one who receives revelations from God and makes prophecies in abundance. Without the abundance these meanings cannot be truly applicable. (Letter written by the Promised Messiah(as) published in Akhbar-e-'Am, May 26, 1908)

This letter was written by the Promised Messiah(as) on May 23rd, 1908 and it was published in Akhbar-e-'Am on May 26th, 1908, the day of his demise. This was his last letter. If it were true that he had made no claim of nubuwwat, why then would he repudiate the news published in Akhbar-e- 'Am on May 23rd, 1908 that he had denied the claim of nubuwwat. Why, then, would he have said:

I am a Prophet in accordance with the commandment of God. If I deny that claim, I would commit a sin. Since God has named me a Nabi, how can I deny it? I will hold to that belief until I die.

Twice it happened that Ahmadis stated to the opponents that the Promised Messiah(as) was not a Nabl or Rasul, Both times he repudiated that statement - the first time by publishing A Misunderstanding Removed and then in March 1908, as Badr has published it under his diary. The third time when a news item appeared in Akhbar-e- 'Am that he has denied the claim of nubuwwat, he immediately repudiated that news. These few references make the views of the Promised Messiah(as) about his being a Nabi very clear and obvious. Anyone who says that he had made no claim of nubuwwat and that he was only a Mujaddid or Muhaddath, just like others who had passed before him in the Muslim ummah, is a plain denier of truth.

VI
VIEWS OF THE FIRST AND SECOND KHALIFAH

Hadrat Khallfatul Masih I (ra)

The Editor of Badr narrates the following:
It was mentioned that Maulavi Muhammad Husain has written that if the Ahmadis stop calling Mirza Sahib as Nabi he would retract his edict of 'kufr'
Hadrat Khalifatul Masih I ra said:
We are not concerned about their edicts; and what is their worth? Ever since Maulavi Muhammad Husain has issued his edict, he can see himself how deep his honour has sunk, and how much honour has been bestowed upon Mirza Sahib. (Badr April 13, 1911, p. 2)

Hadrat Khalifatul Masih II (ra)

On the occasion of Jalsah Salana [Annual Convention], Hadrat Khallfatul Masih II ra addressed the audience as following:

1) Tell the whole world clearly that this Nabi appeared in Qadian and his name was Mirza Ghulam Ahmad. Following the Holy Qur'an and in humble service to the Holy Prophet (sa), he was honoured with the title of "Ahmad," and he was the recipient of revelations from God. (Badr, January 19, 1911, p. 4)

He also said:

2) The surprising thing is that these people did not consider that since we accept the Promised Messiah(as) as a Nabi, then how can we reject his verdict. (A Muslim is one who accepts all the ones appointed by God.) (al-Hakm, May 14, 1911)

VII
AN EASY WAY TO SETTLE THIS CONTROVERSY

There is scope for controversies and verbal hair-splitting in matters of debates and rhetoric. But Hadrat Khalifatul Masih II (ra) offered to the Ahmadiyyah Anjuman-e-Isha'at-e-Islam a method of settlement which can quickly lead to the right decision. In 1915, he took an oath that Allah's chastisement be upon the liar and then stated the following:

I speak in the name of God, Who controls my life, Who can render chastisement, Who is going to cause me to die, Who is Living, All-Powerful, Who rewards and punishes as He wills, and Who raised the Holy Prophet(sa) for the guidance of the world. I declare on oath, taking God as my witness, that when Hadrat Mirza Sahib was alive, I considered him to be a Nabi in the same sense in which I believe him to be now. I also declare on oath that Almighty Allah has told me face to face in a vision that the Promised Messiah(as) is a Nabi. I do not say that all of those who have not taken the pledge of allegiance [to the Khildfat-e-Ahmadiyyah} have bad character and all in our Jama'at have good character. But I do declare on oath that the beliefs that we hold are true. (al-Fadl, September 23, 1915)

But neither Maulavi Muhammad Ali nor any other member of the Ahmadiyyah Anjuman-e-Isha'at-e-Islam has ever been able to declare their belief under oath with such conviction and sincerity.

Then in 1926, Hadrat Khalifatul Masih II(ra) presented another way to resolve the matter:

If all the statements written by Maulavi Muhammad 'Ali, prior to the split, pertaining to the subject of nubuwwat, are collected together, I will sign them and will state that to be my belief. (al-Fadl, October 9, 1928)

This offer was a very powerful strike upon the changed doctrines of Maulavi Sahib. Up to his death he could not respond to it. Then in 1944, in a conclusive argument for the Ahmadiyyah Anjuman-e-Isha'at-e-Islam, Hadrat Khalifatul Maslh II(ra) challenged Maulavi Muhammad 'Ali to a prayer duel and also added that Maulavi Sahib would never accept that challenge. (Furqan, Qadian, June 1944)

The statement on oath given by Hadrat Khalifatul Masih II(ra) and both the methods of settlement offered by him are a clear and conclusive proof that he held the same belief about the nubuwwat of the Promised Messiah(as) before and after the split, and it did not undergo any change. Rather, those outside the pledge to Khilafat, changed their doctrines after the split. What they wrote before the split shows the exact same belief that those Ahmadis hold who have pledged allegiance to Khilafat. But after the split, the leader of the group who did not adhere to the Khilafat-e-Ahmadiyyah, Maulavi Muhammad Ali, writes:

He was a Nabi in the same sense in which the other Mujad-didin of the ummah can be called Anbiya', (Tract, Meirei 'Aqaid, p. 6)

He also writes:

The kind of nubuwwat which can be attained in this ummah was certainly granted to Hadrat 'Allra. (An-Nubuwwat fil Islam, p. 115)

This belief, which he announced after the split, is clearly at variance with the clear and forthright statements of the Promised Messiah(as):

In short, I alone have been honoured with so great a share of Divine revelation and of knowledge of the unseen, as has not been bestowed on any of the auliya', abdal, and aqtab among the Muslims before me. For this reason I alone have been bestowed the title of Nabi and no one else has deserved it because it imports frequency of revelation and large disclosure of the unseen, a condition which is not fulfilled by any of them. (Haqiqat-ul-Wahi, Ruhani Khazain, vol. 22, p. 406-407)

Similarly, he writes:

There have been hundreds of saints by obedience to the Holy Prophet(sa) and there is also one who is both an Ummati and a Nabi. (Haqiqat-ul-Wahi, Ruhani Khazain, vol. 22, p. 30)

Continued on to Page 10

AHMADIYYAT IS THE TREE PLANTED BY GOD HIMSELF

By Hon. Senator Doctor Iftikhar Ayaz OBE

In Surah Al-Fath (chapter 48), Allah the Almighty, says, that "Muhammad is the Messenger of Allah. And those who are with him are hard against the disbelievers but tender among themselves. Thou seest them bowing and prostrating themselves in prayer, seeking Allah's grace and pleasure. Their marks are upon their faces, being the traces of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes stout, and stands firm on its stem, delighting the sowers - that He may cause the disbelievers to boil with rage at the sight of them. Allah has promised, unto those of them, who believe and do good works, forgiveness and a great reward ." (Surah Al-Fatha, chapter 48, verse 30).

In Surah 'Al-Fath', the Muslims were promised a clear victory which manifested itself in the grand victory of Makkah. In this Surah, the high values and conduct of the Holy Prophet (SAW) and his followers are also mentioned, those who were destined for victory. Those values are patience, fortitude, brotherhood, obedience and worship and acceptance of the will of Allah. Allah the Almighty says that people with such attributes have also been mentioned in the Torah and the Gospel. The start of Godly Jamaats have been likened to a small seed produce that sends forth its sprouts, then gradually makes it strong ,and developing into a delightful tree, seeing which, the nurturer is overwhelmed when he perceives the development. On the other hand, this amazing progress kindles the anger and jealousy of its opponents. Therefore, for a Community of such pious and high moral values, only forgiveness and a great reward would be earned from Allah. Now, having discussed the Holy Quran's point of view, let us focus on the teachings of the Bible according to Jesus (as).

In Matthew Chapter 13 verses 31-32 it is stated: "He told them another parable: 'The kingdom of heaven is like a mustard seed, which a man took and planted in his field. Though it is the smallest of all your seeds, yet when it grows, it is the largest of the garden plants and becomes a tree, so that the birds of the air come and perch in its branches"

Accordingly, the Promised Messiah (as), Hadhrat Mirza Ghulam Ahmad Qadiani, has declared himself to be the plant sown by the Hand of Allah the Almighty. He said: "The world does not recognise me but He who sent me, knows me. It is they who are at fault and unfortunate who wish for my destruction. I am that tree that God Almighty Himself planted" (Tohfa Gularvia-Roohani Khazaen vol 17 pp49,50)

The Promised Messiah (as) has used the Biblical parable to explain his own truthfulness and

triumph. He says: "Is this not an amazing sign that despite all efforts to destroy the seed at the outset so that it is wiped out from the face of the earth, it has grown and developed into a tree with its branches spreading far and wide such that thousands of birds are resting on it." (Nazul-ul-Mahdi P.8)

The topic of this article is directly related to the truth of the Promised Messiah (as) and to the advancement of his pious Community. The truth is the pious and pure character of the Promised Messiah (as) which has manifested itself in his Community. It is also a fact that the Promised Messiah (as) has achieved this high standard only through his deep devotion and obedience to the Holy Prophet (SAW). The Promised Messiah (as) in support of his truthfulness has challenged his opponents by asking: 'Is there anyone amongst you to bring forward an example of criticism from my life history?'

Hence, on the occasion of the death of the Promised Messiah (as), the newspaper "Akhbar-Wakil Amritsar reported on his moral values and conduct: "There is not a small blemish on the character of Mirza Sahib. He led the life of a truthful person and of a righteous person. The exemplary 50 years of his early life displayed best manners, behaviour and conduct and, service to his religion was exemplary. Within Muslim India he was at the pinnacle of admiration" (Akhbar- Wakil Amritsar)

It is this beautiful aspect of the Promised Messiah (as) that has left the critics of the Community spellbound.

At the time when religion had lost its meaning, the general public and the clerics had become corrupted, then at this time of dire need, the Promised Messiah presented his own exemplary model for his Community that bore the best attributes of brotherhood, patience, fortitude, obedience and worship.

It has not been that long since the Ahmadiyya Jamaat has been established, but certainly it has been long enough. Had it not been from Allah then it too would have perished long ago, like other Movements. But, when we see that from an unknown village of Qadian, it has spread to all the corners of the earth, then we have to accept its determined firmness and this can only be found in a Community when its founder himself is a pure and pious person. (Alfazl 2/10/1963)

If the Ahmadiyya Community was not a seed sown by Allah Almighty but created by a man, then with the death of the Promised Messiah (as), it too would have come to an end.

Undoubtedly, an impure plant is always uprooted from the surface of the earth and can never take hold, whereas a pure plant bears fruit with Allah's help in every age. Hence, in accordance with this Quranic law, and Allah's help, inspite of the death of the Promised Messiah (as), this plant has continuously blossomed. Much effort was made to destroy and demolish it completely and it was expected to be unsuccessful and it was said that since it was only a Maulvi who was the Successor (Hazrat Maulvi Nooruddin Sahib), this Jamaat could never flourish.

Nevertheless, during the honourable period of the first Khilafat, Khilafati Ahmadiyya found strength such that the sapling not only stood firm and upright but its roots spread as far as England through the posting of Chaudhry Fateh Muhammad Siyal as a Missionary.

Then, during the period of the Second Khilafat, Hadhrat Musleh Maud (ra) launched the Tehrik-e-Jadid Scheme, which became the means for the spread of the plant (Ahmadiyyat) which God Himself had planted. Bearing this in mind, Hadhrat Musleh Maud (ra) stated:

"I believe that when I launched the Scheme, it was among the best times of my life when I had the opportunity to lay the foundation of such an outstanding Scheme." (Alfazl 1936)

Thus, up to this day, we have seen that after the Promised Messiah (as), the schemes of all the opponents to uproot the tree of Ahmadiyyat have come to nought. The Holy Quran has laid down the signs of a pure tree as one whose branches are spread out and its roots are firmly ground such that no earthly power can uproot it. At the same time, the Holy Quran explains the truth that when a heavenly Jamaat acquires the likeness of a mature tree its opponents endeavour with their full might to destroy it with weapons and axes. They do not appreciate that if they could not harm the tree when it was a sapling, how could they harm it when it is mature?

In the history of Ahmadiyya Community we frequently see faith enlightening incidents whereby every hand raised against God's tree is crippled. Every evil eye gazing at it is blinded and, opposing tongues are made dumb.

We have witnessed with our own eyes that God really has protected this tree and continued to strengthen it and spread it to cover the entire world.

In spite of the dreadful, cruel and ferocious persecution of Ahmadis by the people and the various Governments of Pakistan and also the persecution of Ahmadis in some other countries of the world God Almighty has miraculously saved Ahmadis from harm and continued to ensure that the tree that was planted by the Promised Messiah(as) continues to flourish. However, the opposition to Ahmadiyyat is a world wide conspiracy but God Himself is there to protect the plant which He Himself planted with His own hand.

Subsequently, the Fourth Khalifa of Jamat Ahmadiyya descended into the field as the Lion of God. Assessing the situation with his far sighted ability he addressed the congregation during the 1983 Jalsa Salana stating:

"You should use prayer because it was prayer which broke the pride of Namrood.

Surely it is the destiny of such pride that it burns in its arrogance

What have you except slander ? What I have, is the strength of Almighty Allah Only yesterday did the Messiah's prayer turn into sword for Lekh Ram

Even today if God wishes our prayers can achieve the same"

In consequence, such circumstances arose that, in 1984 in a miraculous way, God enabled Khalifatul-Masih IV to reach England. This migration both for the Khalifa and for Pakistani Ahmadis was a difficult time. Notwithstanding, whatever the Khalifa had stated about his faith was shown to be fulfilled word for word. He had stated about that period addressing the Pakistani dictator General Zia:

"Jamat Ahmadiyya has a single Master and that God of the heavens and earth is our Master. I tell you this that you do not have a Master. By God, when our Master comes to our help, no one will be able to help you. When God's destiny pulverises you even your name will be obliterated and the earth will only remember you with disgust and disrespect" (Friday Sermon 14 December 1984)

Despite these warnings the military dictator did not relent from his misbehaviour instead he intensified the cruelty against Ahmadis. Then the Lion of God, Khalifatul-Masih IV, on 10th June issued a Mubahalah challenge against all those who denied and had enemity towards Ahmadiyyat. The mubahalah challenge was particularly issued against General Zia-ul-Haq. He tried to extricate himself from it. Khalifatul-Masih IV then clarified its application further by saying that if he did not desist from cruelty against Ahmadis he would be deemed to have accepted the challenge under the rules and would not be able to escape from the bad consequences of the mubahalah.

On 17th August 1988, the target of the mubahalah, General Zia, and his entourage, was reduced to smithereens. This was precisely according to the prediction of Khalifatul-Masih IV.

On inspection of the history of Ahmadiyyat, at every step, one can see that Ahmadiyyat is truly

the sapling planted by the Hand of God for which He has provided the necessary protection and will continue to do so.

When the Jamat Ahmadiyya with its virtuous values entered the field of tabligh it created an enormous tidal wave. It was indeed decreed by Allah and that is why in the face of the tidal waves of opposition the Promised Messiah (as) loudly declared: " I am that tree which God Almighty has Himself planted". Without doubt this tree is everlasting and its fruit is evident from the righteous deeds of Ahmadis. Ahmadis have achieved all this through immense sacrifices of honour, wealth and blood.
By virtue of such incredible sacrifices, today the worldwide Ahmadiyya Muslim Community is expanding in numbers, by leaps and bounds. For instance, according to Mombassa Times, when in 1962, the Ahmadiyya missionaries were ten times more successful than the Christians; today the rate is a thousands of times more successful. Also, Jamat Ahmadiyya is meeting and exceeding all its targets for Bai'ats(initiations) every year, such that the milestone of hundreds of millions is reached. That tree planted by God's Hand with strengthened roots now has loaded branches with fruits. To keep this pure tree evergreen, Allah has blessed the Jamat with the institution of Khilafat. By these means, the Jamat's educational and Training programmes are also maintained further by Muslim Television Ahmadiyya (MTA) utilising in excess of 12 languages and broadcasting round the clock.

Whilst noting all this the Risala Khatmi-Nubuwat Karachi comments:
"MTA broadcasts have created an unease and restlessness in Islam throughout the Muslim world..... and those in the world in general and the Indian subcontinent in particular, who wish to find a solution for Muslims are totally perplexed. On the other hand, those programmes have motivated and increased the courage of Ahmadis".
(Risala Khatmi-Nubuwat 25 Feb page 6)

The reality is that only by the elevation of Islam does the spirit of Ahmadis increase. Thus if anyone is angered by God's blessings upon Ahmadis, what can we do about it? Today the opponents see that the tree of Ahmadiyyat is fully loaded with fruit.
Our founder, the Promised Messiah(as) in his book Kashti Nuh in 1901 wrote:

"This Jamat will reach thousands and millions"- and so it has.

In conclusion, let me say that today the fruit of that tree planted by God is providing shade to many millions in the world and is firmly rooted in 200 countries wherein our Thousands of Jamaats, hundreds of mission houses, hundreds of missionaries all serving Islam. Jamaat Ahmadiyya has published the translation of the Holy Quran into almost 80 languages. Many dozens of Ahmadiyya schools and hospitals are serving humanity. The Jamaat's Charity Organisation, Humanity First is actively engaged in appeasing the suffering of humanity and improving of the quality of life everywhere. This journey towards advancement is a continuous struggle for Jamaat Ahmadiyya until the day the ultimate victory of Islam is accomplished. Let me close on a short statement from the writings of the Promised Messiah (as).
He stated:

"It is God's wish that all people of pious nature living in various parts of the world-regardless of whether they belong to Europe or Asia-be brought together under the banner of Tawheed(The Unity of God). It is His intention that all His servants be gathered into one religion and it is for the fulfilment of that goal that I have been sent into this world. So strive for that goal, but always with gentleness, high morals and with prayers." (The Will, page 12)

My last words are that all Praise belongs to Allah, the Lord of the worlds.

Biofuels
Malaysian Palm Oil: A Case Study

(S. Waseem Ahmad)

With petroleum prices soaring, an alternative fuel source is much sought after. The Only possible solution to the world energy crisis is to find a "sustainable (renewable) and economically feasible source of alternative energy" [1]. Wind energy is neither economical nor reliable, neither are other renewable energy sources such as solar, geothermal and biomass [1]. The best option to cover both criteria is said to be Biofuels, particularly those from readily available biomass feedstocks, such as palm oil, which is considered to be a "quick solution to the crisis" [1]. 40% of total energy consumption in the world is in the form of liquid fuels, such as diesel or gasoline [1]. Biofuels, which are also liquid fuels are therefore the most attractive and practical choice to replace fossil fuels as our main source of energy.

Biofuels are liquid fuels, notably biodiesel and bioethanol [2]. First generation Biofuels are derived from food crops, such as cereals, soybeans, rapeseed oil, sugarcane and palm oil; these were set out to provide fuel on an industrial scale for electricity and transportation [2]. Palm oil is a biodiesel, which is a fatty acid methyl ester, Biodiesels are produced from the transesterification of vegetable oils or animal fats, with the addition of methanol and a catalyst [3]. Being plant-based, Biofuels do not emit sulphur and are thought to be non-toxic, this makes them an ideal source of fuel for highly polluted cities attempting to reduce their toxic fumes [3].Today, biodiesel blend fuel is available at many normal service stations across Europe and the United States [3]; according to analysis, the total cost of producing palm diesel in Malaysia and transporting it to a petrol kiosk in the EU is cheaper per tonne than producing rapeseed oil from within the EU [1]. The use of Biofuels in transportation and services can contribute to improving energy security by diversifying supply sources [3].

Since the early 1980's, the Malaysian government had realised the importance of developing Biofuels, and in particular biodiesel in the long term [3]. In the past 50 years, Malaysia's oil palm plantation area and crude oil production have been increasing gradually [1]; as of last year, 13% of land area in Malaysia is used for palm oil plantations [4]. Currently, Malaysia and Indonesia together account for 90% of global palm oil production [1], supplying 20% of the EU's biodiesel requirements [5]. Including EU countries, Malaysia is currently exporting palm oil to over 150 countries worldwide [1]. With the price of crude petroleum continuously rising, the potential for palm oil to become a feasible substitute is being increasingly explored. Palm oil is the largest edible oil, making up 25% of the market, and it is perceived as the most promising feedstock for biodiesel production [1]. Between 1983 and 1994, palm diesel was investigated, it was reported that neat palm biodiesel (without mixing with petroleum-derived diesel), could be used as fuel in diesel engines, without any need for modifications [1]. Palm diesel is very similar to conventional diesel, however, it is more environmentally friendly whilst still retaining most of the positive engine properties of petroleum derived diesel, making it far more superior [1][3].

The great advantage of Biofuels is that they have zero net carbon emissions; if use of Biofuels was widespread the suggestion is that this would mitigate the effect of global warming whilst simultaneously overcoming the problem of dwindling fossil fuel reserves [1]. Of course, when palm oil is burned as a fuel, carbon dioxide is emitted, however palm trees absorb carbon dioxide for growth; the emissions are therefore offset by the amounts absorbed by the plant [1][6]. Palm oil is a particularly good choice for a Biofuel as its carbon dioxide emissions are not only less than fossil fuels' but is also less than the emissions of Biofuels derived from other crops (due to less fertilisers and pesticides being used), as well as having very high photosynthesising rates [1]. In 2006 the Malaysian Biofuel Policy was released with the objective to ensure the healthy development of the Biofuel industry [1]. Previously, a lack of sustainable regulation in local agriculture has caused the clearance of large areas of rainforest [3]. Using fires to prepare the land for oil-palm plantations had posed a serious threat to biodiversity in ecosystems, and thus rendered biodiesel produced from those sources not sustainable at all [3]. As a result, the Roundtable on Sustainable Palm Oil (RSPO) has been formed in order to address the sustainable issues pertaining to the usage of palm oil products [3]. The RSPO has set out comprehensive criteria and principles for sustainable palm oil production; consequently, the agriculture sector is now required to follow a set of stringent procedures and "traceability protocols" in order to obtain RSPO certification [3]. The EU has also begun to impose sustainability conditions on all imported palm oil biodiesel to member countries [3]. In 2008, the EU implemented its Renewable Energy Directive (RED) act; it states that all Biofuel sources are required to have minimum life-cycle carbon emission savings of 35% compared to fossil fuels, they must also not come from lands of high biodiversity or carbon stacks [3]. Despite these regulating conditions, there is increasing support for the EU to raise the carbon emission saving threshold to 45% to further reduce green house gas emissions [3]. The regulating authorities and EU imposed sanctions are very important; studies provide early warnings of the urgent need to develop policies that manage nitrogen emissions if the detrimental effects of palm oil production on air quality and climate are to be avoided [4].

Being the leading producer of biodiesel in the world will bring many benefits to Malaysia, as well as the obvious positives such as increased job opportunities and revenue from exportations, there will also be environmental benefits; as production of palm oil increases, Malaysia will be able to no longer rely so heavily on fossil fuels, and use palm diesel in its place [3]. As a result green house gas emissions will decrease. If Malaysia is successful in becoming 'green' it will become a role model for other developing countries and this will drive a greater initiative towards protecting the environment [3]. As well as reaping the benefits of palm oil production within the country, Malaysia also has to deal with the negative aspects. The rapidly increasingly demand for palm oil for biodiesel production is causing massive deforestation and the destruction of regions of rich biological diversity as well as displacing millions of indigenous people in South East Asian regions, all in exchange for European countries to have fuel for automobiles [7]. Sources claim that the conversion of rainforests, peatlands, savannas and grasslands to produce Biofuels is creating a "Biofuel carbon debt" [5] and removing land from agricultural production. Friend of the Earth International (FoEI) believe that Biofuels are a false solution to the current energy and climate crisis, and campaigns against there development, production and trade [2]. FoEI is deeply concerned that the rapid development and production of Biofuels will increase already serious social and environmental problems by damaging biodiversity and ecosystems as carbon sinks

are destroyed through forests being felled, and peatlands drained [2].

The Institute of Science in Society claims that Europe's thirst for Biofuels is fuelling deforestation [8], and that this in turn is causing an increase in green house gas emissions. The real danger is that as palm oil production is increased to meet the new demand, agriculture will be forced to expand into sensitive and biodiversity rich areas; this will put further pressure on valuable resources such as water [2]. The palm oil industry claims that palm diesel results in a decrease in green house gas emissions, however, using fire to clear forestland would undoubtedly result in an increase in carbon dioxide emissions. The green house gas balance is an important sustainability criterion; it is the key driver for the possible increase in Biofuel consumption [9]. Calculations based on the Cramer commission methodoly (a Dutch methodology) for determining total green house gas emissions of Biofuels accounts for all emissions that arise from the initial land use conversion through to the final use of palm oil based energy [9]. The commission has found that palm oil plantations based on former natural rainforests have very large emissions, making the claim that they are sustainable a myth, however, plantations on degraded land can achieve emissions reductions of 150% and are therefore seen as carbon sinks [9]. In a study in Borneo, measurements have shown that the conversion of rainforests into palm oil plantations substantially increased volatile organic compound and nitrogen oxide emissions, these compounds lead to the production of ground-level ozone that effects the earth's climate [4].

Due to the Kyoto treaty, EU countries are obligated to cut green house gas emissions, as currently they are responsible for 18% of total global emissions [5].Some sources claim that they are doing so by raising emissions in developing countries, such as Malaysia, that produce the feedstock oils through increased deforestation and land use changes [5]. Malaysia is not bound by emission reduction targets, and with the demand for biodiesel in Europe expected to increase to more than 10 million tonnes a year by the end of this year, emissions will further increase [1]. On a humanitarian note, the idea of converting food into fuel whilst so many people are suffering from malnutrition has prompted much criticism from NGOs; palm oil is at the heart of the "food vs. fuel" debate [1]. Even though biodiesel is touted as the green fuel of the future, there are serious doubts over whether biodiesels derived from edible oils, such as palm oil, should be used on a large scale.

There are many arguments both for and against the replacement of fossil fuels with palm oil. It is debatable whether or not palm oil will be able to end the current international energy crisis whilst simultaneously tackling climate change. The palm oil industry claims that palm oil has no net carbon emissions; however, this is entirely dependent on the previous land use of the palm oil plantation, the Malaysian industry claims that they do not destroy forests but they face disapproval due to the fact that the expansion of plantations has come at the cost of vital rainforests that "suck" some of the carbon emissions of the world [10]. If the plantations are developed on previously damaged or derelict land, as opposed to rainforests, savannas and peatlands than it is indeed preferable to fossil fuels, especially as other renewable energy sources are currently insufficiently developed to provide enough energy. Studies show the importance of quantifying current and future effects of land use change on air quality when assessing the "environmental friendliness" of palm oil and other Biofuel crops [4]; the reduction of green house gas emissions in Europe should not come at the cost of

increasing emissions in developing countries such as Malaysia, and Malaysian food crops and rainforest should not be destroyed in order to improve our air quality. The RSPO states that palm oil production is said to be sustainable if it met the criteria of protecting and conserving the environment in the plantation [10]. If rainforests and agricultural land continue to be destroyed and replaced by palm oil plantations, the irony is that in order to address the energy crisis facing the world, the ongoing food crisis and climate crisis' will be exacerbated [5].

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